



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Hameem. ¹	حَمِّ
2. By ² The Book ^x the manifester. ^x	وَالْكِتَابِ الْمُبِينِ
3. Verily We, We made it ^x Qur'an Arabic <i>la'alla</i> (craving currently unavailable deed that / perhaps) you ^b cerebrate you. ^z	إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ
4. And verily it ^(is) in the Book's ^x Motherlady ^{na3} (directly and possessively from Us) (is) surely <i>Aa'leyo</i> (High beyond description), <i>Hakeemon</i> ⁴ (infinite <i>hekma</i> ⁵ Possessor).	وَأَنَّهُ فِي أَمْرِ الْكِتَابِ لَدَيْنَا لَعَلَّ حَكِيمٌ
5. Do then [We] strike a'n (off) you ^b the <i>thek'ra</i> (Qur'an/messenger-reminder) (in) condonation; ⁶ that you ^c were a people, exceders.	أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ
6. And how-many ⁷ We sent of a prophet ^x in the firsts.	وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ
7. And not ya'ateyhom ^x (approaches/ comes-to them) ^x of a prophet ^x except they ^z were by him <i>yastab'zeona</i> (they ^z affirmably jesting).	وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ
8. So We perished a harder than them seizing; and proceeded the firsts' example ^x /parable. ^x	فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَنْ مِثْلُ الْأَوَّلِينَ
9. And <i>la'en</i> (indeed if) you ^h asked them: Who ^a created the Heavens ^w and the Earth; ^w surely assuredly (<i>would</i>) say they: ^z created them ^w The Mighty The Omniscient.	وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ
10. Who made for you ^b the Earth ^w <i>mehadan</i> (bedding/-cradle/ fixed-expanse) and [He] made for you ^b in it ^w paths, <i>la'alla</i> (craving currently unavailable deed that, perhaps) you ^b <i>tahtadona</i> (you ^z become divinely-guided).	الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ
11. And Who <i>naazjala</i> ([He] iteratively descended) from the sky ^w water ^x by a <i>qada'ren</i> (standard/ measurement); so We resurrected by it ^x <i>baldatan</i> ^w (region/ country/ city) ^w dead; ^w like <i>tha'leka</i> (afar-that-it/ that) ^x <i>tokbrajona</i> (you ^x be emerged-/ resurrected).	وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيِّتًا كَذَلِكَ تُخْرَجُونَ
12. And Who [He] created the pairs, ⁸ all (of) it; ^w and [He]	وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم

¹ See the *Lexicon* attached to this Translation for a commentary.

² In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of the “النَّازِعَاتِ,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

³ The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ,” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See *اللسان*.

⁴ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم.”

⁵ See the *Lexicon* attached to this Translation for “*hekma*.”

⁶ The expression “أَفَنَضْرِبُ عَنْهُ صَفْحًا” = “أَعْرِضُ عَنْهُ,” translating this into: “[he] struck off him (in) condonation,” = “pardoned him for his wrongdoing.” The word *صفحة* is *حال* = denotative of state, or infinitive noun., so (in) is prefixed to denote that.

⁷ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

made for you ^b of the <i>folke^x (ship/ships)^x</i> and the <i>an'aame^w (cattle/sheep/goats/camels)^w</i> what you ^z ride.	مِّنَ الْفَلَكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿٧٠﴾
13. To embark/set ⁹ you ^z on its ^{x10} backs ^x afterwards you ^z remember your ⁿ Lord's boon ^{w11} if you ^z embarked/set on it ^{x12} and you ^z say: <i>subhana¹³ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of)</i> Who subjugated for us this ^x while we were not for it ^x subduers/associates. ¹⁴	لِتَسْتَوْدَا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿٧١﴾
14. And verily we ^(are) to our Lords surely transposing. ¹⁵	وَأَنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿٧٢﴾
15. And they ^z made for Him of His <i>eba'de (worshippers/submitters/laves)</i> a part; verily the mankind <i>(is)</i> surely <i>kafooron¹⁶ (iterative unbeliever/ingrate)</i> manifesters.	وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۚ إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ﴿٧٣﴾
16. Or <i>ittakhatha¹⁷ ([He] took and made)</i> of what [He] creates daughters; and <i>assfa¹⁸ (preferentially appropriated)</i> you ^b [He] by the sons.	أَمْ أِتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَنَكُمْ بِالْبَنِينَ ﴿٧٤﴾
17. And if <i>bushshera¹⁹ ([he] had been told pleasant tidings)</i> an <i>ahado²⁰ (a lone/any-one)</i> (of) them by what [he] struck for <i>Ar-Rahman</i> a parable/example remained his face blackened ²¹ while he <i>(is being)</i> <i>ka'dheemon²² (unrelentingly suppressor of his grief)</i> .	وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٧٥﴾
18. Is whom ^p <i>(is)</i> <i>(being)</i> reared [he] in the ornament ^w while he <i>(is)</i> in the dispute other than a manifesters.	أَوْ مَن يَنْشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿٧٦﴾
19. And they ^z made the angels, who ^r they <i>(are)</i> <i>eba'de (worshippers of/ submitters of/ slaves of)</i> <i>Ar-Rhama'ne</i> females; have they ^z witnessed their creation; shall <i>(be)</i> written their testimony and <i>(to be)</i> questioned they. ^z	وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿٧٧﴾

⁸ The word “زَوْج” in “زَوْجِينَ” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زَوْج” is its plural: (1) “أَزْوَاجٌ” which could also mean: (2) similars, i.e. the look-likes., (3) hues. See اللسان.

⁹ The word “استوى” = “علا فوق الدابة و فوق البيت.” See اللسان. So embark is to board a vessel or go aboard.

¹⁰ The pronoun “هـ”=“his” indicating the “gender,” which is masculine singular, subjective noun. See القرطبي. Also, this pronoun refers to “some,” as the embarking would happen with respect to “some” not everyone of what is to be embarked on. Additionally, “الأزواج” and the “الفلك” and the male of the “الانعام” all are masculine gender; although in English the pronoun “it” suffices for all, i.e. “it” for [his] and [him]

¹¹ See the Lexicon attached to this Translation for “ne’amah” (“boon”).

¹² See footnote 10 above regarding it^x.

¹³ The word “subhana”= “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

¹⁴ The word “مقرنين” has many meanings, among them: “مطيقين”= “we are capable of having it within/ under our power.” The word “مقرنين” could mean: “companions or associates.” See التاج.

¹⁵ The word “منقلبون”= “we (are) transposing,” means we are betaking ourselves returning.

¹⁶ The word “كفور” is masculine noun, denying Allah’s multiple favors, i.e. he is a multitudinous unbeliever/ ingrate.

¹⁷ The word “اتخذ” from “اليتخذ” which is “إفتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making some thing of what was taken. Thus, it is not just the mere taking.

¹⁸ The word “أصفي” in “أصفاكم” means: [He] preferentially appropriated, i.e. favorably individualized.

¹⁹ See the Lexicon attached to this Translation for bashashara (youbashsharo/ mubasheron= يبشراً يبشراً مبشراً).

²⁰ See the Lexicon attached to this Translation regarding “أحد.”

²¹ The expression “face blackened” is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress.

²² The word “unrelenting” is employed here to intensify “suppressor” as the Arabic is “كظيم” not “كاظم.”

20. And they ^z said: had willed <i>Ar-Rahma'no</i> not we worshipped them; not for them by <i>tha'leka</i> (afar-that-it/that) ^x of a knowledge; <i>en(not)</i> they except conjecturing they. ^z	وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا سَخِرُونَ ﴿٢٠﴾
21. Or <i>ataynabom</i> (We accorded them) a book ^x of before it; ^x so they (are) by it ^x <i>mustamsekona</i> ²³ (they ^z assiduously-holding-on).	أَمْ ءَاتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿٢١﴾
22. Rather they ^z said: verily we found our fathers on an <i>ummaten</i> ^w (way/religion/faith) ^w and verily we (are) on their footsteps <i>muhtadoona</i> ²⁴ (they who are rightly-guided).	بَلْ قَالُوا إِنَّا وَجَدْنَا ءَابَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَانْتِهِمْ مُهْتَدُونَ ﴿٢٢﴾
23. And like <i>tha'leka</i> (afar-that-it/that) ^x not sent We of before you ^g in a village ^w of <i>na'theeren</i> (iterative warner) ^x except said its ^w <i>mutrafoo</i> (they ^z who are luxuriated): verily we found our fathers on an <i>ummaten</i> ^w (way/religion/faith) ^w and verily we, on their footsteps (are) <i>muhtadoona</i> (pattering/ modeling).	وَكَذَٰلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا ءَابَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَانْتِهِمْ مُّقْتَدُونَ ﴿٢٣﴾
24. Said [he]: even while albeit ²⁵ I came (to) you ^b by <i>abda</i> (more divinely-guided) than what you ^c found on it ^x your ⁿ fathers; they ^z said: verily we, by what (had been) sent you ^c by it ^x (are) unbelievers.	﴿٢٤﴾ قُلْ أُولُو جِنَّتِكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ ءَابَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٤﴾
25. So We avenged from them; so let-look [you ^s] how [was] the deniers' consequence. ^w	فَأَنْتَقَمْنَا مِنْهُمْ فَأَنْظِرْ كَيْفَ كَانَ عَقِبَةُ الْمَكْذِبِينَ ﴿٢٥﴾
26. And <i>edh</i> (when/while) said <i>Ebrabeemo</i> (Abraham) for his father and his people: verily I am <i>bara'on</i> ²⁶ (absolutely disclaimant/ absolver of myself) of what you ^z worship.	وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾
27. Except Whom <i>fattaraney</i> ([He] had innately perfectly / originated me) so verily He, [He] will divinely-guide [me]. ²⁷	إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيِّدِي ﴿٢٧﴾
28. And [he] made it ^w a word ^w ever-lasting ^w in his descendants, ²⁸ <i>la'allu</i> (craving currently unavailable deed that, perhaps) they return they. ^z	وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾
29. Rather <i>matta'ato</i> (I let relish the transitory worldly delights) those and their fathers until came (to) them the right and a messenger ^x manifester.	بَلْ مَتَّعْتُ هَٰؤُلَاءَ وَءَابَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾
30. And <i>lamma</i> (when/whence) came (to) them the right ^x they ^z said: this (is) a magic and verily we (are) by it ^x unbelievers.	وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَٰذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾

²³ The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to some thing; (7) having urinary obstipation (blockage).

²⁴ See the *Lexicon* attached to this *Translation* for “muhtadee” and its plural “muhtadoon” / “muhtadeen.”

²⁵ The construct “أولو” is made up of three distinct components: (1) “الاستفهام الاستنكاري” = “disapprobatory interrogative,” (2) “الحالية” = “adverbial,” and (3) “لو” = “conditional particle” = “albeit.” For (1) I chose “even” as an intensive to indicate something that is unexpected. For (2) “while” is obvious. For (3) “albeit” seems to me very appropriately self-explanatory.

²⁶ The word “براء” is stronger than “بريء,” as “براء” is an infinitive noun. See التاج. To infinitize “براء” absolutely is prefixed to it.

²⁷ The letter “ن” in “سَيِّدِي” by Arabic (linguistic) Rule, is called “نون الوقاية أو العمد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “سَيِّدِي” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

²⁸ That is his sons, grandsons, and his progeny.

31. And they ^z said: <i>lawla</i> (why have not) <i>nuzẓela</i> (iteratively had been descended) this Qur'an ^x on a man, from the twain villages, ^{w29} great.	وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾
32. Do they divide your ^t Lord's mercy; ^w We divided among them their living ^w in the life ^w (of) the world; ^w and We raised some (of) them above some ranks, ^w to <i>yattakhetha</i> ³⁰ (take and make) some (of) them some subjugable; and your ^t Lord's mercy ^w (is) <i>khayron</i> (choicer/ superior/ worthier) than what they ^z gather.	أَمْهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾
33. And had that be the mankind an <i>ummata</i> ^w (one faith community/a nation) ^w one-she ^y surely We (would have) made for whomever [be] unbelieves by <i>Ar-Rahma'ne</i> for their houses ceilings ^x of silver ^w and <i>ma'a'raja</i> (curvilinearly stairways) ^x on it ^w ascend they. ^z	وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرْ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾
34. And for their houses doors ^x and couches ^x on it ^w recline they. ^z	وَلِبُيُوتِهِمْ أَبْوَابٌ وَسُرُرٌ عَلَيْهَا يَتَكَبَّرُونَ ﴿٣٤﴾
35. And <i>zakhrofan</i> (gilded-adornment); and <i>en</i> ³¹ (not) all <i>tha'leka</i> (afar-that-it/ that) ^x <i>lamma</i> (but) ³² a <i>mata'ao</i> ³³ (resource for a transitory worldly delight) (of) the life ^w (of) the world; ^w and the Hereafter ^w <i>enda</i> (by by Rule of) your ^t Lord (is) for the <i>muttaqeen</i> ^x (reverential guarders against Allah's displeasure). ^x	وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾
36. And whoever [be] purblinds a'n (regarding) <i>the</i> ^{re} (<i>Qur'an/ mention of</i>) <i>Ar-Rahma'ne</i> We destine for him a Satan, so [he] (is) for him a <i>qareenon</i> ^x (mate/ associate). ^x	وَمَن يَعِشْ عَن ذِكْرِ الرَّحْمَنِ نَقِيضٌ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾
37. And verily they surely assuredly repel them a'n (off) the path while they ^z reckon that they (are) <i>muhtadoona</i> ³⁴ (they who are divinely-guided).	وَأَنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾
38. Untiled <i>tha</i> (when/ whereas) [be] came (to) Us said [be]: <i>yalayta</i> (O, for a longing that) between me and [between] you ^{ga} a distance ^{x35} (spanning) the <i>mashreqaine</i> (twain sunrise's loci) so wretched (is) the <i>qareenon</i> ^x (mate/ associate). ^x	حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ﴿٣٨﴾
39. And never benefit you ^b today <i>edh</i> (when/ since) you ^c wronged; ³⁶ that you ^b (are) in the torment partnering.	وَلَن يَنْفَعَكُمُ الْيَوْمَ إِذ ظَلَمْتُمْ أَنتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾
40. Do then you ^s (make) hear the <i>ssomma</i> (deaf people); ³⁷ or <i>tahdey</i> ([you ^s] divinely-guide) the <i>omya</i> (blind people) and whomever [be] [was] in a misguidance manifester.	أَفَأَنْتُمْ تَسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْى وَمَن كَانَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾
41. So either [We] assuredly go ³⁸ (away) by you ^g then verily We (are) from them avengers.	فَأِمَّا تَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿٤١﴾

²⁹ That is either Mecca or Ta'if.

³⁰ The word "اتَّخَذَ" from "الإِتِّخَاذُ" which is "إِفْتَعَالُ" for "الِاتِّخَاذُ" as stated in إِبْرَاهِيمُ بْنُ الْعَرَبِ; therefore, "اتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

³¹ The article "أَنَّ" is an article of negation = "not," see إِعْرَابُ الْقُرْآنِ، لِمَحْمُودِ صَافِي.

³² The word "لَمَّا" is an article of restriction or circumscription, meaning but or but solely, see إِعْرَابُ الْقُرْآنِ، لِمَحْمُودِ صَافِي. That is it means a particle of exception, i.e.: "but." See مَعْنَى اللَّيْلِ وَالْقُرْطَبِيِّ.

³³ The word "مَتَاعٌ" = "mata'ao" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

³⁴ See the Lexicon attached to this Translation regarding مُهْتَدُونَ.

³⁵ That is twice the distance between the sunrise at the Summer solstice and the sunrise at the winter solstice.

³⁶ See the Lexicon attached to this Translation for "ظَالِمٌ" = "ظَالِمٌ" = "injustice-doer" and "ظَلَمَ" = "wronger."

³⁷ The words "صَمٌّ، عُمَى" all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people. So, the transliteration.

³⁸ That is We take you away from: (1) city of Mecca, or (2) this life of the world.

42. Or [We] assuredly show you ^g which ^x We promised them, then verily We (are) over them <i>Mug'tadderona</i> (<i>Overcomeers/Prevailers</i>)).	أَوْ نُرِيكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ﴿٤٢﴾
43. So <i>istamsek</i> ³⁹ (<i>let-assiduously-hold-on</i> [you ^s]) by (<i>that</i>) which ^x (<i>had been</i>) revealed ⁴⁰ to you; ^g verily you ^g (<i>are</i>) on <i>Sseratten</i> (<i>single and specific Path</i>) straight.	فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٤٣﴾
44. And verily it ^x (<i>is</i>) surely <i>athek'ron</i> ^x (<i>repute/ message/ Qur'an</i>) ^x for you ^g and for your ⁿ people; and will (<i>be</i>) questioned you. ⁴¹	وإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾
45. And let-ask [you ^s] whom ^p W sent [of] before you ^g of Our messengers; have We made of lesser than-/without <i>Ar-Rahma'ne aa'lehatan</i> ^w (<i>deities</i>) ^w (<i>to be</i>) worshipped they. ^z	وَسْأَلَ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَا أَجَعَلْنَا مِن دُونِ الرَّحْمَنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾
46. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We sent <i>Mosa</i> (<i>Moses</i>) by Our <i>Aya'te</i> ^w (<i>miracles/ signs/ proofs</i>) to Pharaoh and his chiefs; then said [he]: verily, I am the worlds-Lord's messenger.	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾
47. Then <i>lamma</i> (<i>when/ whence</i>) [he] came (<i>to</i>) them by Our <i>Aya'te</i> ^w (<i>miracles/ signs/ proofs</i>), <i>edha</i> (<i>suddenly/ whereas</i>) they (<i>were</i>) of it ^w laughing ⁴² (<i>scornfully</i>).	فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُم مِّنْهَا يَضْحَكُونَ ﴿٤٧﴾
48. And not We show them of an <i>Aya'ten</i> ^w (<i>miracle/ sign/ proof</i>) except it ^w (<i>is</i>) bigger than its ^w sister; and We took them by the torment, <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) they return they. ^z	وَمَا نُرِيهِم مِّنْ ءَايَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُم بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾
49. And they ^z said: O, [you ^s] the magician ⁴³ , let-invoke [you ^s] for us your ^t Lord by what [He] covenanted <i>enda</i> (<i>with/ by</i>) you; ^g verily we surely (<i>are</i>) <i>muhtadoona</i> ⁴⁴ (<i>they who are divinely-guided</i>).	وَقَالُوا يَتَّيَّهَ السَّاحِرُ آدَمُ لَنَا رَبُّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾
50. Then <i>lamma</i> (<i>when/ whence</i>) We doffed <i>a'n</i> (<i>off</i>) them the torment, <i>edha</i> (<i>suddenly/ whereas</i>) they (<i>were</i>) infracting.	فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ﴿٥٠﴾
51. And called Pharaoh in his people, said [he]: O, my people is not for me <i>Misra's</i> (<i>Egypt's</i>) proprietorship; and [this-she ^{ym}] the rivers ^x run ^w from under me; do	وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَبْقَوْمَ آلَيْسَ لِي مَلِكٌ مِّصْرَ وَهَٰذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا

³⁹ The word “استمسك” has several meanings, among them: (1) sought and held some-thing; (2) utterly held to some-thing; (3) endeavored, tried, and succeeded in holding on to some-thing; (4) took refuge in and held fast to some-thing; (5) had a firm hold of and was sure in place; (6) *assiduously held on* to something; (7) having urinary obstipation (*blockage*).

⁴⁰ The word “أوحى” denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “الوحي” is *fire* or *king*. See اللسان.

⁴¹ That is about it and your stand regarding it.

⁴² It must be noted here with respect to the word “ضحك” which bears *different* meaning depending on its use *with other prepositional particles, natural bodies*, or if it is *standing by itself*. Thus (1) standing by *itself* “ضحك” = “فتح فاه و” (2) whereas “ضحك منه” = “سخر منه” (3) “ضحك عليه” = “هزئ به” (4) “ضحك السحاب و” = “برق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نبتها” = “الزهر و العشب و ضحكت الارض” In this great *Ayah*, “منها يضحكون” = “منها يسخرون” = “laughing” *scornfully*.

⁴³ According to their understanding “the magician” is as good as “scholar” or “scientist,” so it is a word of *honor and glory*, hence they were “glorifying” him by such a call to *help them*. See القرطبي and اللسان.

⁴⁴ See the *Lexicon* attached to this *Translation* regarding “muhtadoon” = مهتدون.

then not you ^z discern/sight.	تَبْصُرُونَ ﴿٥٢﴾
52. Or am I <i>khayron</i> (choicer/superior/worthier) than this ^x who ^x he (is) <i>mabeenon</i> ⁴⁵ (he who is feeble/miniscule/and despicable) and almost not [he] manifests/elucidates. ⁴⁶	أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٣﴾
53. So <i>lawla</i> (why have not been) cast on him bracelets ^w of gold or came with him the angels <i>muqta'reeneena</i> (made associatively/chummily/mates).	فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَأِكَةُ مُقْتَرِنِينَ ﴿٥٤﴾
54. So <i>estakhaffaa</i> ⁴⁷ ([he] prompted into levity/bluffly to go along in astray) his people; so they ^z obeyed him; verily they were people <i>fa'seeneena</i> (rebels vis-à-vis Allah's command).	فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ ﴿٥٥﴾
55. So <i>lamma</i> (when/whence) they ^z ired ⁴⁸ Us We revenged from them; so We drowned them wholes.	فَلَمَّا ءَاسَفُونَا اَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٦﴾
56. Then We made them antecedents and an example-/parable for the lasts.	فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٧﴾
57. And <i>lamma</i> (when/whence) (had been) struck Mariama's (Mary's) son a parable ^x /example ^x <i>edha</i> (suddenly/whereas) your ^t people from him they ^z clamor/repulse.	وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ ﴿٥٨﴾
58. And they ^z said: are our <i>aa'leha'to</i> ^w (deities) ^w <i>khayron</i> (choicer/superior/worthier) or he; not they ^z struck it ^x for you ^s except contentiously; rather they (are) people <i>kha'ssemona</i> (iteratively disputers/litigators).	وَقَالُوا ءَأَلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٩﴾
59. En (not) he except an <i>abdon</i> ⁴⁹ (a slave), <i>an'ama</i> ⁵⁰ (We had graced bounteously and ennoblingly the most desirable and delighting boons) on him; and We made him a parable-/example for Israel's sons.	إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ ﴿٦٠﴾
60. And if ⁵¹ [We] will surely We made of you ^b angels in the Earth ^w succeeding.	وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ ﴿٦١﴾
61. And verily he/it ^{x52} (is) surely a knowledge for The Hour; ^w so let not [you ^s] assuredly dubitate by it; ^w and <i>ettabe'aon'e</i> (let-you ^z closely-follow [me] ⁵³); this (is) <i>Sseratton</i> (road/way) straight.	وَأَنَّهُ لَعَلَّمَ لِّلسَّاعَةِ فَلَا تَمْتَرُنَ بِهَا وَاتَّبِعُون هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٢﴾
62. And let not assuredly repel you ^b the Satan; verily he (is) for you ^b a foe ⁵⁴ manifest.	وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٣﴾

⁴⁵ The word "mabeen" is singular, masculine, objective, noun meaning: he who is feeble, miniscule, and despicable.

⁴⁶ Perhaps this is in reference to the lisp in Moses' tongue.

⁴⁷ The word "استخف" has several meanings, such as, applicable here, and Allah knows best, is "حملة استغفالا باتباع" i.e. prompted him bluffly to go along in astray. So "استخف" here means: "be prompted into levity/bluffly to go along in astray." See الهادي and اللسان.

⁴⁸ The word "أسفونا" = caused our ire or "ired Us." See كتاب العين لـ الفراهيدي and لـ احمد الحلبي.

⁴⁹ The word "abdon" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

⁵⁰ The word "أنعم" in "أنعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by "أنعم." So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

⁵¹ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

⁵² Qur'an commentators differ as to the pronoun "هـ" in "إنه." Some say it refers to Isa (Jesus) and his return to Earth expressing definitive knowledge regarding the nigh of the Hour. And others say it refers to the Qur'an as containing knowledge with respect to the Hour and the end of Time. In fact some read the word "لعلم" as "لعلم" meaning a "sign, or a mark" of the nearness of The Hour of Resurrection. See القرطبي.

⁵³ The letter "ن" in "فاتبعون" by Arabic (linguistic) Rule, is called "نون الوقاية أو العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "فاتبعون" is omitted, for "التخفيف" = "alleviation, lightening" or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

⁵⁴ The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي and اللسان.

63. And <i>lamma</i> (when/whence) came <i>Esa</i> (Jesus) by the evidences-she ^y [be] said: <i>qad</i> (already and affirmatively) I came (to) you ^b by the <i>hekma'tey</i> ^{w55} (wisdom) ^{w56} and to [I]manifest for you ^b some (of) which ^x you ^z differ in it; ^x so <i>ettaqo</i> (let reverentially guard you ^z not to displease) Allah and let-you ^z obey [me]. ⁵⁷	وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ
64. Verily Allah, He (is) my Lord and your ⁿ Lord; so let-you ^z worship Him; this (is) <i>Sseratton</i> (road/way) straight.	إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ۖ
65. So differed the parties of among them; so <i>waylon</i> (lengthy: stay in a valley in Hell/bane/woe) for whom ^r <i>dhalamo</i> ⁵⁸ (they ^z wronged) of a painful torment day.	فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ۖ
66. Do they ^z wait except The Hour ^w that [it ^w] <i>ta'ateyahom</i> ^w (approaches/comes-to them) ^w suddenly ^w while they not perceive.	هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۖ
67. The <i>akbella</i> ⁵⁹ (ultimate-faithful-friends) then-day some (of) them for some (are) foe, ⁶⁰ except the <i>muttageena</i> ^x (they who reverentially guard against Allah's displeasure).	الْأَخْلَاءَ يَوْمَ يُؤْمَدُ بَعْضُهُمْ لِبَعْضٍ عَدُوًّا إِلَّا الْمُتَّقِينَ ۖ
68. O, [My] ⁶¹ <i>eba'de</i> (worshippers/submitters/slaves): neither fear (is) on you ^b today and nor you ^f sadden.	يَعْبَادِ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنتُمْ تَحْزَنُونَ ۖ
69. Who ^r believed they ^z by Our <i>Aya'te</i> ^w (messages/signs/proofs) and they ^z [were] Muslims.	الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ۖ
70. Let enter you ^z the Paradise ^w you ^f and your ⁿ spouses (wives) ⁶² <i>tobbaroona</i> ⁶³ (you ^z are to be extended hospitality and delight/high honors/and the most pleasing sounds-all with apparent indications).	ادْخُلُوا الْجَنَّةَ أَنتُمْ وَأَزْوَاجُكُمْ تَحْبَرُونَ ۖ
71. (To be) circumambulated on them by platters of gold and goblets; ^x and in it ^w what wish it ^x the selves ^w and delectate ^w the eyes ^w ; and you ^f (are) in it ^w immortals. ^x	يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا نَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ۖ

⁵⁵ The English word "wisdom," inextricably linked to human deficient knowledge and incomplete experience, is highly inadequate term to describe its supposed Arabic equivalent "hekma'h." See footnote # 192 of earlier, or the *Lexicon* attached to this Translation, for an exposition of the word "hekma'h."

⁵⁶ Ibid.

⁵⁷ See footnote 53 above only here regarding اطيعون.

⁵⁸ The word "ظالم" = "ظالم" and "ظلم" = "wronged."

⁵⁹ The word "أخلاء" is "ultimate-faithful-friends," i.e. friends without any "خلل" = defect. English as well as Arabic-English dictionaries almost all do not have an entry for "خلل." They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or friendship without defect. Clearly intimate, although gives the sense of "closeness and sincerity" it also carries with it the unacceptable open expression of "sexual relation," hence making such entry as useless and invalid in terms of "خلل" as stated in The Qur'an. That is why I chose to express "خلل" as "ultimate-faithful-friendship" and "akbella" as "ultimate faithful friends."

⁶⁰ See footnote 54 above regarding "عدو."

⁶¹ The speaker's pronoun "ي" in "عباد," by Arabic (linguistic) Rule, is omitted, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

⁶² The word "زوج" in "أزواجكم" is the singular of "أزواج" = husband or wives. Hence, "زوج" = he is "زوج" = husband, and she is "زوجة" and "زوجة" = wife. See اللسان. The addressees here are the men.

⁶³ The word "تحبرون" has no English equivalent as it involves delight with bounteous provisions, high honor, and the most pleasing sounds. See تفسير الطبري والياح.

72. And <i>telka^w</i> (<i>she-that-afar-it^w/it^w</i>) (<i>is</i>) the Paradise ^w which ^{u64} you ^z (<i>had been</i>) bequeathed it ^w by what you ^c were working.	وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾
73. For you ^b in it ^w a multitudinous ^w fruit ^{w65} from it ^w you ^z eat.	لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٣﴾
74. Verily the criminals(<i>are</i>) in Hell's ^w torment immortals they. ^z	إِنَّ الْمَجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾
75. Not (<i>to be</i>) abated a'n (<i>off</i>) them and they (<i>are</i>) in it ^x <i>mublesoon^a</i> (<i>ones that are nonplused</i>).	لَا يَفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾
76. And not We wronged ⁶⁶ them; [and,] but they were the <i>dha'lemeena⁶⁷</i> (<i>injustice-doers</i>).	وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾
77. And they ^z called: O, <i>Maliko⁶⁸</i> (<i>Custodian Angel of Hell</i>) let judge/finish ⁶⁹ on/over us your ^t Lord; said [<i>he</i>]: verily you ^b (<i>are</i>) <i>ma'kethona</i> (<i>stayers/remainers</i>).	وَنَادَوْا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَكِثُونَ ﴿٧٧﴾
78. <i>Laqad</i> (<i>verily, already and affirmatively</i>) We came (<i>to</i>) you ^b by the right; ^x [and,] but most (<i>of</i>) you ^b for the right ^x (<i>are</i>) dislikers. ^x	لَقَدْ جِئْتَكُمْ بِالْحَقِّ وَلَكِنْ أَكْثَرُكُمْ لِلْحَقِّ كَرِهُونَ ﴿٧٨﴾
79. Or they ^z determined/sanctioned a matter; so verily We (<i>are</i>) determiners/sanctioners.	أَمْ أَمْرُكُمْ أَمْ فَإِنَّا مُتَرَمِّمُونَ ﴿٧٩﴾
80. Or they ^z reckon/assume (<i>that</i>) surely We hear not their secret and their <i>najwa</i> (<i>private-counsel</i>); ^w <i>bala⁷⁰</i> (<i>certainly not</i>); and Our messengers ^x <i>laday⁷¹</i> (<i>directly and possessively are by</i>) them they ^z write.	أَمْ تَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾
81. Let-say [<i>your^s</i>]: <i>en(if)</i> [<i>was</i>] for <i>Ar-Rahma'ne</i> a son, then verily I am the worshippers' first.	قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾
82. <i>Subhana⁷²</i> (<i>hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of</i>) Lord (<i>of</i>) the Heavens ^w and the Earth; ^w the <i>Arshe's^{x73}</i> (<i>Throne of Kingship</i>) Lord a'n (<i>off</i>) what describe they. ^z	سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾
83. So leave them wade and play, until <i>youlaqo</i> (<i>they^z encounter/meet</i>) their day which ^x they ^z (<i>are</i>) (<i>being</i>) promised.	فَذَرِهِمْ يَتَخَوَّضُوا وَيَلْعَبُونَ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٨٣﴾

⁶⁴ The word "Paradise^w" is a feminine gender in Arabic, so its reference pronoun must be feminized, hence ^w.

⁶⁵ The word "فاكهة" = "fruit" in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by ^w.

⁶⁶ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "اظلم" = "wronger."

⁶⁷ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

⁶⁸ The Custodian Angel of the Hellfire. See commentary of القرطبي.

⁶⁹ That is: let your Lord *deprive us of life*, better than the torment being inflicted upon them.

⁷⁰ The word "bala" = "certainly-not" is absolutely *not* synonymous to "yes" = "نعم," see footnote 196 or the Lexicon attached to this Translation for more elaboration.

⁷¹ The word "لدى" in "لديهم" from "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which closer spatially and more specific. So, "directly and possessively are by" (them) seems to indicate such closeness. See اللسان.

⁷² The word "subhana" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

⁷³ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

84. And He Who (is) in the Heaven ^w an <i>Elahon</i> (a <i>Deity</i>) and in the Earth ^w an <i>Elahon</i> ; and He (is) The <i>Hakeemo</i> ⁷⁴ (<i>infinite bekma</i> ⁷⁵ Possessor), The Omniscient.	وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾
85. <i>Tabaraka</i> ⁷⁶ ([He] <i>mutually aggrandized and blessed massive good and worth</i>) Who for Him (is) the Heavens' ^w and the Earth's ^w proprietorship and what (is) between them both; and <i>endaho</i> (by His munificence/ by His Rule) The Hour's ^w knowledge; ^x and to Him (are to be) returned you. ^z	وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾
86. And not possess who ^r they ^z invoke of lesser than- /without Him the intercession ^w except whomever [be]witnessed by the right while they know.	وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفْعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾
87. And <i>la'en</i> (indeed if) you ^h asked them: Who ^a created them; surely assuredly ⁷⁷ say they: ^z Allah; then where- from ⁷⁸ <i>yo'afakoona</i> ⁷⁹ (they ^z : are off-right dissuaded/ are dissuaded speciously).	وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾
88. And his say: ^{x80} O, my Lord; verily those (are) people believing not.	وَقِيلَ يَرْبِّ إِنَّا هَنُؤَلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٨﴾
89. So let-pardon [you ^s] a'n (regarding) them and let-say [you ^s]: peace; so will they ^z know.	فَأَصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

⁷⁴ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

⁷⁵ See the *Lexicon* attached to this *Translation* for “bekma.”

⁷⁶ See the *Lexicon* attached to this *Translation* for this important word “تبارك.” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness.

⁷⁷ The “ال” in “الليقولن” is a *juratory* “ال” = “القسم” amounting to = “التأكيد,” i.e. *affirmation*, expressed here by “assuredly”.

⁷⁸ The word “أنى” is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

⁷⁹ The word “يؤفكون” means they are *dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction*.

⁸⁰ The word “قيله” is made up of “قيل” and the pronoun “هـ” belongs to the Messenger. +